The Latter-day Saints'

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THE SEVEN CHURCHES.

By the Author of "Constantinople in 1828."

(Continued from our last.)

The Pagan temples—those structures too beautiful for the worship of divinites with human passions and human vices—were more completely subverted than the Christian churches in Pergamus. The fanes of Jupiter and Diana, of Æsculapius and Venus, were prostrate in the dust; and where they had not been carried away by the Turks to be cut into tomb-stones, or to pound down into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices and pediments, "all in the highest ornament," were thrown in unsightly heaps. Some lay in the stony bed of the Selinus, a mountain stream that washes the Acropolis' base; and others, mangled and defaced, were strewed on the sides and brow of the Acropolis itself. "As I looked thence, (may I be permitted to quote my own words?) down from the walls of the upper castle, I was filled with melancholy reflections. Before me was a suite of ruins; the city of Lysimachus had disappeared—it had been in part destroyed by Roman conquest; but the perhaps equally magnificent Roman city had disappeared too; the rich provincial city of the Greek empire had fallen after it; the walls erected by the Christians, to defend themselves against the Sarascens and Turks, were all prostrate, and even the walls of the barbarous Donjon, which reigned the lord of all those stately edifices, the survivor of so many superiors, were themselves fast crumbling to the common ruin! The scenery from the Acropolis is grand but sad. The fine plain before Pergamus, which (to use an expression of Professor Carlisle, when describing this part of Asia) 'seems ready to start into fertility at a touch,' is sparingly cultivated, except on the very edges of the town; and we may well add, as he did with a sigh, 'but, alas! that touch is wanting!' On looking from the castle, I could trace the ravages made by the unrestrained flood courses of the Caicus and its tributary streams, which have cut the plain into broad, bare sandy veins."

I have remarked at Smyrna the depression of the Christian religion, and that even there, where the Turks, by the frequent contact with Franks, and from the effects of commerce, are comparatively tolerant, still the Greeks, Armenians, and Catholics, are fain to perform their church ceremonies in a quiet retiring manner. But as you remove from that short line of coast, fanaticism increases; and the more barbarous Turk of the interior grudgingly allows to the Greek, or the Armenian, the exercise of his own worship, and the use of his own lowly temple. I could never attend service in the church of Pergamus, as it was always hurried over by early morning dawn. All the wearers of the black turban, when abroad or exposed to the observation of the Turks, struck me as being timid and faltering; but, besides the inferiority, they are habitually made to feel as Christians, their spirits may have been still more broken by the recollection of recent massacres committed on their race, within the town of Pergamus—and to an extent, considering their relative populations, far exceeding those perpetrated in Smyrna.

The overflowing population of the ancient and magnificent Pergamus had sunk, at the time of my visit, (1828), to about fourteen thousand, of which there were

about three thousand Greeks, three hundred Armenians, not quite three hundred Jews; the rest were Turks. A collection in a Greek school of about fifty volumes in Romaic was called "the library," and represented the ancient store of two hundred thousand volumes, formed here by the munificent monarchs of Pergamus; and a dirty little Italian quack, ignorant and insolent, was head practitioner of medicine in the city which gave birth to Galen, and of which Æsculapius was the tutelar divinity! The town was as dull as the grave except during the night, when, as it happened to be the Ramazan of the Turks, there was some stir and revelry among the Mahometan portion of it. The animal creation delighted me more than the human world: I have dwelt elsewhere with enthusiasm on the storks and turtle doves that I used to see from my apartment, covering the lofty castle-like walls of the Greek church of Agios Theologos, or sailing or flitting across the blue twilight sky, the doves "forming an amorous choir which never ceased by day or night;" and I have recorded the vernal voices of the cuckoos that contributed to make the *air* and the *voice* of Pergamus redolent with langour and tender feeling, to a degree I have never experienced in any other spot on earth. But I neglected, which I should not have done, to mention in those pages the occurrence of a little scriptural picture. The Psalmist says, "As for the stork, the fir trees are her house;" and at a humble village in the neighbourhood of Pergamus, screened by a dark wood of mountain fir, I observed in one of my solitary rides the vast procreant cradle, "and the broad white wing, of the stork, on nearly every other tree."

From Pergamus I went on to SARDES, by rather a circuitous route, taking Kirkagatch and Magnesia on my way. The country I traversed, the luxuriant vales of the Caicus and the Hermus—two noble rivers!—was almost as deserted and melancholy as the regions between Smyrna and Pergamus; but nothing that I had yet seen equalled the desolation of the city of Sardes.* I saw from afar the lofty Acropolis fringed with crumbling ruins; and when I crossed a branch of the Golden Pactolus which once flowed through the Agora, or market place—and when I stood there at eleven o'clock, the very hour in which, in its ancient days, the place would be crowded—I saw not a soul, nor an object of any sort to remind me that this solitude had been a vast and splendid city, save here and there a patch of ruin—a dismantled wall, or a heap of stone and brick work mixed with brambles and creeping weeds. Where palaces and temples, theatres and crowded habitations had stood, a green and flowery carpet of smooth sward met the eye; and the tall, stately asphodel, or day-lily, gleamed in its beauty and pallidness, where the marble column had risen in other days. The brook—for the Pactolus is now nothing more than a brook, and a choaked and insignificant one—gently "babbled by;" a cool breeze blew from the snow-covered Mount Tmolus, which, if I may be permitted to use the poetical language of the Sicilians, as applied to Etna, stood like "*L' Arcipetre de' monti, che in cotta bianca, al ciel porge gl' incensi*," facing me far across the plain. This breeze murmured along the steep, rough sides of the Acropolis, and sighed among the underwood that grew thickly at its foot. Other sounds were there none, save now and then the neighing of my horse, who crushed the flowers and the scented turf beneath his hoof, and gave utterance to the contentment and joy suggested by such fair pasture. This utter solitude, and in such a place, in the Agora of the populous Sardes, became oppressive: I would have summoned the countless thousands of ancient Lydians, that for long centuries had slept the sleep of death beneath that gay green sward: spirits might have walked there in broad noon-day—so silent, void, awful was the spot! Here the hand of destruction had spared nothing, but a few rent walls, which remained to tell all that had been done; were they not there, the eye might pass over the plain and the hill as a scene of a common desert, and never dream that here was the sight of Sardes! The Pagan temple and the Christian church had alike been desolated; the architectural beauty of the one, and the pure destination of the other, having been all inefficacious for their preservation. Four ragged, dark, low walls, by the side of a little mill, represented the church; and two columns erect, and a few mutilated fragments of other columns, scattered on the sward or sunk in, were all that remained of that "beautiful and glorious edifice," the temple of Cybele at Sardes! At the mill by

* "If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee."

the church I met two Greeks, and these, I believe, formed the resident Christian population of this once distinguished city of the Lord. From the mill I could see a group of mud huts on the acclivity under the southern cliffs of the Acropolis—there might have been half a dozen of these permanent habitations, and they were flanked by about as many black tents. A pastoral and wandering tribe of Turcomans dwelt here at the moment, and the place almost retained the ancient name of the city—they called it *Sart*. Well might the Christian traveller exclaim here—and what is Sardes now? "Her foundations are fallen; her walls are thrown down." "She sits silent in darkness, and is no longer called the lady of kingdoms." "How doth the city sit solitary that was full of people!"

I have described in my book of travels, and at some length, the state of the ruins of Sardes; this detailed description need not be repeated here, but perhaps I may be excused for quoting from that volume the impressions, as they were noted down at the time, made upon me by the melancholy prospect from the Acropolis. "The view from the rugged brow was vast and sublime; the broad plain of the Hermus, through which wound the stately and classical river, was at my feet; at the extremity of the plain, in a direction nearly due north, I could discern the tranquil bosom of the Gygæan lake; the lofty tumuli, the sepulchres of Alyattes, and of Lydia's royal race; beyond which the view was terminated by a ridge of mountains. To the west was a chain of jagged, rocky hills; to the east were the high, broad cones of Tmolus, deeply covered with snow, whose white hues, tinged by the reflected purple of the setting sun, shone like an accumulated mound of brilliant rose leaves. Behind the Acropolis, to the south, the long deep valley of the Pactolus, plunged within the blackening sides of the majestic mountains, and cast itself in shade, seemed strikingly solemn and mysterious; its famed stream was at intervals hidden by, and at others seen rushing through, dark trees and thick underwood, whilst at the more open parts of the valley, beneath where I stood, it was burnished with gold and crimson, by the farewell rays of the god of day. Of living beings there were none visible, save a small herd of lowing cattle, driven by two mounted Turcomans in the direction of the concealed village; but historical recollections and imagination could people the spot with Cimmerians, Lydians, Persians, Medes, Macedonians, Athenians, Romans, Greeks of a declining empire, and Turks of a rising one—races that have in turns flourished or played an active part on this theatre, and have in turn disappeared. By such aids, the ancient warrior, with his helmet and breastplate of shining steel, might be seen again to climb the castellated heights; the conqueror of the world to lay his victorious sword on the altars of Polytheism; and passing over the lapse of centuries, the fanatic Unitarian, the Moslem Emir, to lift up the voice of praise to Allah and to destiny, that had awarded him such fair conquests."

The troubled state of the country, and other circumstances of a more private nature, prevented me from extending my journey in Asia Minor as I had intended, and I turned back from Mount Tmolus, not without a sigh of regret. I passed a night at Sardes, in a mode quite accordant with the desolation of the place. My lodging was one of the mud-built huts of the Turcomans; my meal, boiled wheat, and a little lamb roasted whole, and in the most primitive manner; and my bed, some sheep skins spread on the floor. But before I retired to supper and repose, I took a walk in the direction of the ruined temple. It was a short walk, for there was no moonlight to guide my steps or disclose the objects that interested me, and the large sheep dogs whom I disturbed set up a tremendous chorus of barking; yet I shall not soon forget the feelings of awe and melancholy that invaded me, as thus, in the gloom of night, and alone, I traversed the deserted site of the splendid, the wealthy capital of Lydia, where Crœsus had counted his treasures, and Alexander triumphed.

The next morning I left Sardes, and keeping to the northward, passed the river Hermus, at rather a bad ford; and then turning a little to the west, rode on to the tumuli or sepulchral mounds, which were covered with luxuriant grass, green and gay. "Sitting on the gigantic barrow, the greatest work of the ancient Lydians, held as one of the world's wonders, and esteemed by the father of history as inferior only to the works of the Egyptians and Babylonians;" and gazing over the plain, and the course of the Hermus for many miles, or "on the placid Gygæan lake,

with sedgy borders, and waves reflecting the clear blue sky, and solitary as the recesses of an undiscovered world," I enjoyed moments of exquisite happiness; yet the reflections that occupied those moments, though perhaps hallowing to the heart, were emphatically sad. I sat among the dead. Those numerous sepulchral barrows, forming a gigantic *champs des morts*, covered thousands and thousands who had lived and felt, suffered and enjoyed, even like myself. Here, around me, "the princes" of Lydia, her wise men, her captains, and "her rulers, and her mighty men, slept a perpetual sleep;" and the name of one of them, (of Alyattes) and the nature and use of the extraordinary mounds, had been preserved only by the pages of Herodotus.

From the banks of the Gygæan lake, I reluctantly re-crossed the Hermus, and took my way back to Smyrna, by Casabar and Nymphi; but, by the aid of Mr. Arundell and other travellers, I will endeavour to convey my readers whither I did not go, and to complete a picture of the Seven Churches.

THYATIRA,* called by the Turks, Ak-hissar or the white castle, is situated about twenty-five miles to the north of Sardes, to which place it must offer an agreeable contrast, as, though inferior to Pergamus, and infinitely so to Smyrna, it is superior to any other of the cities of the churches, and is still a large place, abounding with shops of every description. "The appearance of Thyatira," says Mr. Arundell, "as we approached it, was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses at the right. On the left a view of distant hills, the line of which continued over the town; and at the right, adjoining the town, was a low hill with two ruined wind-mills." The disproportion of Christians to Mahometans is great, as there are but two churches to nine mosques in the town. One of the churches is Armenian, the other Greek; the latter was visited by Mr. Arundell. "It was a wretchedly poor place, and so much under the level of the churchyard, as to require five steps to descend to it. The priest told us that the bishop of Ephesus is the Αρχιερευς of Thyatira. We intended to give him a Testament, but he seemed so insensible to its worth that we reserved it." If, however, Thyatira retain a population and the material of a considerable city, it has been less retentive than others of the seven of its ancient edifices and ruins.

"Very few of the ancient buildings," says Dr. Smith,† "remain here; one we saw, which seems to have been a market place, having six pillars sunk very low in the ground, about only four spans left above. We could not find any ruins of churches; and inquiring of the Turks about it, they told us there were several great buildings of stone under ground, which we were very apt to believe from what we had observed in other places, where, digging somewhat deep they met with strong foundations, that, without all question, have formerly supported great buildings."

The same traveller remarks that, in the days of heathenism, Thyatira, like Ephesus, was much devoted to the worship of the goddess Diana; and he thus accounts for the comparative affluence of the former of the two cities. "The inhabitants are maintained chiefly by the trade of cotton wool, which they send to Smyrna."

Another traveller, Rycant, says, "It is this trade, with the crystalline waters, cool and sweet to the taste and light on the stomach, the wholesome air, the rich and delightful country around, which cause this city so to flourish in our days, and to be more happy than her other desolate and comfortless sisters." Many years, however have passed since Rycant travelled this route, and the decline that seems every where incidental to Turkish misrule has not wholly respected Thyatira. It is not so populous as it was, and a good portion of its trade in cotton has been removed to Kirkagatch, and to districts nearer to Smyrna.

* See Rev. chap. ii. v. 18.

† Dr. Smith, chaplain to the embassy at Constantinople, to whom we are indebted for the first account of the Seven Churches in modern times, was almost the first to visit them. He performed his journey in 1671, and his work rendered the tour popular among all the Europeans who, as traders or travellers, visited the Levant. His introduction contains a touching passage. "The curious surveys every where extant of Bethlehem, Nazareth, and Jerusalem, places so famous for the birth, education, and suffering of our blessed Saviour, suffer us not to be unacquainted with their situation and states. * * * But a sadder fate seemed to hang over the Seven Churches of Asia, founded by the Apostles, and to which the eternal Son of God vouchsafed to send those Epistles recorded in the Book of the Revelations of St. John."

THE PROCLAMATION.

We cannot issue another number of the MILLENNIAL STAR, for the perusal of our readers, without again recurring to the "*Proclamation*," in order to direct attention to the same, and to impress upon all the importance of it, and the responsibility of those upon whom its circulation depends. The bible has been long in the hands of the people, filled with abundant declarations by the prophets of the great purposes of God in the last days, and of the fate of the nations in respect to their acceptance or rejection of the will of the Lord; yet has the bible been as a book that was hid, whose meaning has not been understood, in consequence of the vision of the professed teachers of it having been covered; prophets and seers have not been found in their midst, nor any imbued with the spirit that inspired the sublime predictions of the future, to be found in the sacred word.

The consequence has been, that a multiplicity of opinions and confusion of sentiment on religious subjects has filled the whole of Christendom, oftentimes producing anarchy and confusion—a certain proof of the heretical nature of the doctrines taught as a substitute for those holy and glorious principles that would bind man to his fellow, and lead them as one great and happy family into the presence of God.

The Book of Mormon has come forth in connexion with the origin of the great work of God in the last days, its pages teeming with light and truth, and bearing a faithful testimony of the unchangeable character of God, and of the undoubted fulfilment of the word of the Lord, spoken by his servants in the Eastern world. But, like the Scriptures of the Old and New Testaments, it is a sealed book to the learned and the wise of the religious world, because they are destitute of that spirit which can alone afford a key to the interpretation thereof.

Yet notwithstanding the ignorance of the people relative to the designs of God, they must be left without excuse. God has renewed his covenant with the sons of men, he has imparted the power and authority of his holy priesthood, that individuals might go forth to proclaim the fulness of the gospel of his Son, and administer to the believing and penitent, those ordinances by which they might be inducted into the family of God.

Yet, more than this, he has commanded the Proclamation to be made unto all people, which is at once a faithful condensation of what has been spoken by his servants the prophets, in every age of the world, in relation to the last days; and it will be found to be an epitome of divine truth, calculated to awaken the honest-hearted to an inquiry into the great work of the Lord, at the same time that it will leave the wicked without excuse.

This, then, being the true nature of the means now put into the hands of the Saints, it will behove every one bearing the designation, to be diligent in the circulation of the same, to the utmost of their ability.

But, beloved Saints, we wish to remind you that it will call for much wisdom and prudence in the discharge of this duty, in order that we may not render the purposes of God of no effect, as far as our instrumentality is concerned.

We grieve to recall to mind that some, having the authority of the priesthood to proclaim the principles of salvation, have so little understood the nature of their mission as to turn the listener away in disgust, and by their folly have closed the ears of many against the truth; but these things must not be; much faith, much prayer will be necessary, that we may exercise wisdom in this great work.

All men cannot be approached alike; but under all circumstances, we shall look for that amiability of spirit, that courtesy and politeness which ought and ever will be in exercise when associated with the Spirit of God.

Undoubtedly, in many quarters, the Proclamation will be rejected, or received with contempt and scorn; but let not this affect us; our duty will be accomplished by placing it in the hands of such; and, on the other hand, we venture to say that multitudes, by reading its pages, will be awakened to a contemplation of the great subjects on which it treats.

Continual activity and great diligence will be required on the part of every one, in order that the presidency may be upheld and supported in the great additional labour of its publication unto the nations.

And though we must proceed according to our means, yet, eventually, the continental nations must be made acquainted with its contents as well as the people by whom we are immediately surrounded.

We trust that a just contemplation of the subject of its distribution, as well as the many great and glorious principles connected with the kingdom of God will produce a salutary effect upon all who are faithfully engaged in the service of the Lord.

It will be a moral impossibility for persons truly to estimate their calling and position as servants of God, without a manifest rise in the scale of being, and a concomitant exaltation of character commensurate with the same.

The Saint of the last days is not limited in his exertions to any particular field of labour, the world is the theatre of his exertions, and its subjugation to the principles of truth and righteousness—the grand object he has in view.

Neither will the greatness of the object deter him from labouring for its accomplishment; he has the *word* and *oath* of Jehovah for a guarantee for its accomplishment, therefore, let not his heart fail him, persecution and affliction may await him in the faithful discharge of his duties, yea, even his life may be sacrificed in his devotion to the truth, but these things must affect him not, all will work together for his good, and great shall be his reward in the day of the Lord Jesus Christ.

Then inspire us, O, our Father!
With thy Spirit from on high;
That we each and all may serve thee
If in life, or call'd to die.

Christ our Saviour, he hath triumph'd
O'er the pow'rs of death and hell;
And his Saints shall all be victors,
Through his might, who loves them well.

Editor.

"THE MORMONS, OR LATTER-DAY SAINTS."

"These people have gained a footing, it seems, in Liverpool, and hold their meetings in the Music Hall. The Mormons are a religious sect recently founded in the United States, by one Joe Smith, who produced a new volume of Holy Scripture, and was afterwards murdered in prison. They promulgate a new system of moral duties, relieving men from the observance of the duties and charities prescribed by the modern Christian church; and they believe in a multitude of ridiculous fictions. The Christian inhabitants around them look upon them with the utmost disgust and hatred, and there have been several conflicts between the inhabitants of the State of Illinois and the fanatics, who hold exclusive possession of a city named Nauvoo. Another attack has lately been made, and with every prospect of driving them entirely from the settlement—with what justice we cannot say. We are sorry to find that many of our countrymen are deluded by them."—*From the Liverpool Mail, Oct. 25, 1845.*

In reading the foregoing paragraph in the *Liverpool Mail*, we could not but feel much amused. In the first place, at the wonderful acuteness of the writer in discovering after a lapse of *near six* years, that the Mormons have a footing in Liverpool. If Mormonism be so obnoxious, and its professors a set of fanatics, we think there has been some dereliction of duty in the writer in not making the fact known sooner for the sake of the public good. The gentlemen of the press, in general, assume to be, as it were, the guardians of the public both in morals and politics, and it certainly is a late period for the writer to discover that *many* of our countrymen have become deluded by the principles such fanatics teach; on the contrary, we should have supposed that, ere this, his intelligent mind ought to have

examined, discussed, and refuted such principles of error as he supposes they teach, for the benefit of his fellow townsmen at least. And if hitherto this duty had been neglected, it would have been more manly to have shown and proved that they believed in the ridiculous fictions to which he alludes.

We thank him, however, in the first place, for the public announcement which he makes that the place of Meeting of the Saints in Liverpool, is in the Music Hall, as we at all times court publicity, and only wish to have the opportunity of proclaiming the principles of truth to all that are ready to hear.

The writer seems also a little in the dark with regard to the time of the origin of the Church of Jesus Christ of Latter-day Saints, which, for his especial information, we beg to state was organized on the 6th of April, in the year 1830.

As an historian, however, the writer is sufficiently laconic, when he states that Joe Smith produced a new volume of Holy Scripture, and was afterwards murdered in prison. We wonder that the writer was not struck with the coincidence, in this respect, with the fate of most who have produced new scriptures, or in other words, have come forth with the "word of the Lord" unto the people, and thereby effecting innovations upon existing creeds and systems. History must at least teach him that the founder of Mormonism, as he terms it, had the distinction, like his Divine Master, of sealing his testimony with his blood.

"They promulgate," says the writer, "a new system of moral duties, relieving men from the observance of the duties and charities prescribed by the modern christian church." This is written in utter ignorance of the principles of the Saints, and is truly worthy of the epithet applied otherwise by the writer of a "*ridiculous fiction*." No duty ever inculcated by an inspired servant of the Lord which has been applicable to mankind in general, was ever taught but what the Saints knew to be incumbent upon them, and enforce the same upon their hearers; and indeed we can say more than this, that the Mormons plead for obedience to many christian duties which the wisdom of "modern christians" has rendered obsolete, or of none effect.

Whatever want of courtesy the writer may have exhibited towards the people of whom he is writing, he certainly does not fall short of it in his allusion to the persecutions which the Saints are surrounded in America. He styles them "*christian inhabitants*," forgetful or ignorant that the parties alluded to have been guilty of inflicting every evil in their power upon the Saints for the last fifteen years; by no means stopping at plunder, devastation, and murder; and yet, forsooth, they are "*christian inhabitants*," though, according to his own words, cherishing "*disgust and hatred*." How far the gentleman's creed extends in cherishing the latter feeling we know not, but we by no means envy the possession of the principles of such "*christian inhabitants*."

He informs us that another attack has been made upon the Saints with every prospect of driving them from their settlement, though with what justice he can not say. Though we are by no means callous or indifferent to the sufferings of the Saints at the hands of their enemies, yet we can assure the writer, that such intelligence, whether true or false, will never shake the faith of a Saint, enlightened by the Spirit of God, but that on the contrary, we are fully assured, and would express ourselves in the language of our esteemed President, and say that "if our enemies will let us alone, we will establish the kingdom of God upon the earth, and if they oppose us therein, we will do it the quicker." EDITOR.

THE GOSPEL.

What is the Gospel? It is the power of God unto salvation—Romans i. 16. Its first principles are faith, repentance, and baptism for the remission of sins, the laying on hands for the gift of the Holy Ghost, &c.—Hebrews v. 12—vi. 1—3. Reader, have you become obedient to this Gospel? If so, it is well; if not, do not delay, for "the Lord Jesus will shortly come in flaming fire, taking vengeance on them that know not God, and that *obey* not the Gospel of Christ—2 Thessalonians i. 7, 8. Jesus says, "Except a man be born of water and of the Spirit, he cannot

enter the kingdom of God—John iii. 5. Accept then of salvation on God's terms, namely, the scriptural plan. First, *believe* in God the Father, Jesus Christ the Son, and in the Holy Ghost; believe also the doctrine of Christ—John ii. 9. Second, *repent*, confess your sins before God, and turn away from them. Third, be *baptised* in water for the remission of sins—See Matthew xxviii. 19, 20—Mark xvi. 15, 16—Acts ii. 37, 38—x. 48—xxii. 16. The correct mode of baptism is by immersion or being buried in the water—See Matthew iii. 16—Acts viii. 38, 39—Romans vi. 3—6—Colossians ii. 11, 12—John iii. 23. But who are the proper subjects of baptism? Adults, or persons capable of hearing, believing, and repenting—See Acts ii. 38—41—Acts viii. 5—12, 26—29—Acts xviii. 8. There is no command, precept, injunction, or example, either from our Lord, his apostles, disciples, or any of the first Christians, to baptize infants; infant sprinkling is therefore unnecessary and unscriptural. Fourthly, receive the *laying on of hands* in the name of Jesus Christ, for the gift of the Holy Ghost in the ordinance of confirmation—See Acts viii. 14—19, xix. 1—7.

These are the first conditions of the Gospel; all who comply with them receive remission of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted sons and daughters of God. Through this process they are born again, first of water, and then of the Spirit, and become children of the kingdom, heirs of God, and saints of the Most High. But, mark! these ordinances are to be administered by those having authority to act in the kingdom of God, otherwise they are void and illegal—See 1 Samuel, xiii. 10—14—Mark iii. 14—Romans x. 14, 15—Hebrews v. 4.

The holy priesthood has been lost. It is again restored to the church of Jesus Christ of Latter-day Saints. The angel has flown through the heavens, bent its way to earth, brought the everlasting Gospel, commissioned men once more to "preach it in all the world for a witness, and then shall the end come"—Revelations xiv. 6—Matthew xxiv. 14.

It is the privilege of the Saints to receive the gifts and blessings which flow from the Holy Spirit through the proper administering of the above ordinances, such for instance as the gifts of revelation, prophecy, visions, the ministering of angels, healing the sick by the laying on of hands in the name of Jesus, speaking in new tongues and interpreting them, the working of miracles, and in short all the gifts as mentioned in scripture or as enjoyed by the ancient saints—For proof, see Mark xvi. 17—20—John xiv. 12—xvi. 13—Acts ii. 17, 18—1 Corinthians, xii. xiii. xiv.—James v. 14, 15.

Reader, those people that turn the world upside down are come among you; attend the preachings of that sect everywhere spoken against, cast aside all prejudice, search the Scriptures and see whether these things be so, pray to God for wisdom, and come forth and embrace the fulness of the Gospel, for the day of vengeance and burning is at hand. Therefore, *remember*, O reader, and perish not!

JAMES HOLT.

TO THE BRETHREN OF THE FIRST PRESIDENCY OF THE CHURCH OF LATTER-DAY SAINTS.

Respected Sirs,—At the request of my brethren in council, I send you these few lines to let you know that we have come to an amicable understanding as regards the pamphlet that I had prepared to publish. You are also to understand from this note, that in every respect I conform to the doctrines and laws of the church; and that the said pamphlet is altogether withdrawn.

Yours, respectfully,

Glasgow, October 23rd, 1845. THOMAS BARR.

We have much pleasure in publishing the above, which we have received from brother Barr, in relation to the pamphlet lately published by him, on the nature of the sacrifice of Christ. We are much happier in doing so than we were in noticing and condemning his production, and we sincerely pray that he may be upheld and be blessed in the principles of eternal truth, and finally be saved in the kingdom of our God.—ED.

ADDRESS TO THE SAINTS IN BRITAIN.

As I am about to return to my native country and my friends, after spending a short time and forming a considerable acquaintance with you, I wish to take this opportunity, while I bid you farewell, to return my thanks for the kindness you have shown to me while I have been in your midst. The short period I have been with you has been productive of much happiness on my part. I have found the Saints in those parts of England and Scotland which I have visited, a kind and affectionate people, and desirous to roll on the purposes of God, in return for which the blessings of God has been poured out upon them.—Let me say to the brethren and sisters, be faithful in the discharge of all your duties as Saints of God, and keep the commandments of God in all things that he has been pleased to make known in these last days for the salvation of his people. Forsake not the assembling of yourselves together as the manner of some has been, for in your assemblies is the place to unite your prayers and faith together, in calling down the blessings of God upon you with your brethren. We are informed by the apostle, that "the prayers of the righteous man availeth much." I would, therefore, exhort you to pray continually for the rolling on of the work of God, till the knowledge of the Lord covers the earth as the waters cover the sea. Pray for the Twelve, the High Priesthood, the Seventies, and all the officers. Remember the toils and privations they have to pass through in preaching the gospel to this generation, in order that a people may be prepared for the coming of our Lord and Saviour Jesus Christ. That you may continue to exert your efforts in building up the kingdom of God, and be eventually numbered amongst the redeemed of every nation, is the prayer of

Your brother in the Lord,

LEONARD HARDY.

EXTRACTS OF LETTERS FROM NAUVOO.

Sister Jemima Hough, under date of June 5th, says—We are both well and happy in Nauvoo; we had a very pleasant passage, only six weeks in crossing the great waters to New Orleans, and two weeks in coming up the river to St. Louis, and two days from that time to Nauvoo. We arrived in Nauvoo on Friday night, and on Saturday morning the capstone of the Temple was laid at six o'clock. I was in time to see it; there were thousands of people present, many on the Temple. President Young made a speech, several appropriate pieces were sung, assisted by a splendid band of music. When the stone was laid, President Young made a signal to the thousands of Saints that were on the Temple and before it, when all, as the voice of one man, shouted "Hosanna to God and the Lamb," three times three, and closed with a loud Amen, which was truly solemn and delightful. Thus I was filled with joy and delight the first morning that I was permitted to lift my eyes upon the splendid city of Joseph. * * * I truly rejoice that I am in this place, great things have been accomplished here, I am amazed to see so much done in so short a time. Though there have many come in here that had nothing when they landed, yet they are getting along very well as to living, and very few families are so poor as not to have a cow, and it only costs one halfpenny each day to keep them well. For this money the shepherds drive them on to the large prairies each day, and bring them home at night. It is delightful to see them coming into the city at night, in droves of hundreds, each one with a small bell to the neck, tinkling as they pass along. As the droves enter the city, they immediately separate in every direction, each going to their own home; they look like the herds of ancient Israel. Though the city has been founded but a few years, yet many of the fruit trees in the gardens and orchards appear as though they would be bending under the burthen of fruit in the fall of the year. I have formed an acquaintance with many of the Saints since I came, I am much pleased with them. I called upon sister Hyrum Smith, she is a worthy sister, she showed me brother Hyrum's portrait. He was truly a wise intelligent looking man. I have not yet seen brother Joseph's widow or mother Smith, but intend on the first opportunity. I have heard them both spoken of very highly; mother Smith spends much of her time in relating to visitors an account of the rise and progress of the church, which is highly interesting. The congregations are exceedingly large on the Sabbath, it is pleasing to see what attention they pay to the teachings given, which are highly edifying and interesting. I remain your sister in the gospel covenant,

J. HOUGH.

Sister Smoot writes to sister Woodruff, dated September 14th, as follows:—I have been spending a season in the State of Alabama, in company with my husband, who has been on a mission to that state, and has laboured with good success. The work of the Lord is progressing in this region, many have embraced the gospel, and many others are investigating the subject. But Mr. Smoot, in the midst of his labours in common with many others, was called to Nauvoo, where we arrived on the 27th of May, and I truly rejoice to return once more to the city of Joseph, and stand in my own door and behold the Temple of the Lord, and attend meetings on the same ground where we have so often heard the voice of the prophet of the Lord. Though he has been slain for the Word of God and for the testimony of Jesus Christ, yet we have the privilege of sitting under the teachings of the twelve, which is like apples of gold in pictures of silver, and some of them preach to us every Sabbath. I can truly say a good spirit is prevailing among the Saints, every thing moves on in harmony and union; there is but little sickness, and few deaths this season. The twelve and their families are all well. Elder P. P. Pratt arrived home about the 1st of August. Nauvoo crops are very fine, the best ever known in this city, which makes produce plentiful and cheap. The temple is progressing fast; the tower is up and covered, and looks magnificent; the inside work is going on rapidly. Elder Kimball said to-day some of the faithful elders would soon receive their endowment, and go to England and other places as the Lord shall direct. The Saints rejoice more and more as the endowments draw nigh. The Nauvoo House is progressing rapidly, and in fine there is nothing to which the Saints put their hands, but what flourishes in the city of Joseph. The mob have commenced committing depredations upon the Saints in one of the distant settlements by burning their houses; however, the brethren did not resist the mob, but feel to leave them in the hands of God. The families whose houses are burned are moving into Nauvoo. It creates no excitement with the Saints here. There has been a few deaths by sickness since you left, of persons that you were acquainted with, among whom is brother Benjamin Morgan, of London, who boarded with you in Nauvoo; he died several weeks since, quite suddenly. His daughter Harriet is residing in Nauvoo. I remain your sister in Christ,

MARGARET S. SMOOT.

Judge W. W. Phelps writes under date of September 15th.—We are now in the midst of another great mob; from forty to fifty houses have been burned in the Great Plains and Lima branches of the Saints, and of course two or three hundred poor people are thrown houseless upon the naked air. The French drove the Arabs into the cave, and smothered them to death, but the Americans drive the Saints out of their houses, burn their dwellings, and leave the inmates to perish; which shows the most shocking barbarity in this christian age? Last night brother ———, four miles this side of Carthage, had his house, barn, and grain burnt. We are at peace in Nauvoo. The temple is finishing rapidly, the steeple is outwardly finished and looks grand. The Nauvoo house has arisen within three weeks nearly two stories. We have had a good season for grain, some has been burned by the mob, yet I have no reflections to make, for while wickedness reigns, and the hearts of wicked men are stirred up to do evil, the Saints, if they live Godly in Christ Jesus, shall suffer persecution; yet we wait patiently for those blessings which the Lord has promised to those who come up through great tribulation. We have had a more healthy season than last year. Under the management of the twelve every thing has flourished so visibly that no one can doubt that the Lord is with the Saints in Nauvoo. We have had a Paradisaic summer. A desire often darts across the mind to retire from the midst of the cares and busy scenes of life, to some secluded spot; but in a moment I reflect—"No cross, no crown," and go a-head.

Light as the cloud in yonder sky,
To gain the bliss of those on high.

Yours in the bonds of the new and everlasting covenant, W. W. PHELPS.

Elder G. A. Smith writes under date September 21st, and says—I have received a letter and several favours from you, which remain unanswered; please accept my gratitude for them, as a MILLENNIAL STAR or a line from my old fellow traveller is like cold water to a thirsty man. I have been engaged this season in building the Nauvoo House, as one of the trustees; the walls are now twenty feet high from the basement. We have made upwards of one million of bricks in the old Nauvoo yard. We have got all the square timbers prepared for the building, we have employed the whole season from one to four hundred hands! but as commotion, mobbing and violence are the order of the day, we have had to quit our work for the past week to go at the command of the sheriff of the county to maintain the supremacy of the laws. On Wednesday, the 10th of September, the mob went to the house of Edmund Durphy, in Morley Settlement, turned the people out of doors,

and set fire to the building, threatening instant death to men, women, and children, if they showed the least resistance. They then proceeded to burn all the houses, barns, and shops in the Morley Settlement, and turned the inhabitants into the open air. They immediately sent to us for counsel; we sent one hundred and ten teams, and brought all their families into Nauvoo, with the little affairs which were not burned, leaving about 3,000 bushels of corn in their fields. The mob next attacked the prairies branch, and burned all their houses and barns. This branch consisted of eighty members, mostly wealthy farmers. They have also left several thousand bushels of corn in their fields. Mr. J. B. Backenstos, Sheriff of the County, issued a proclamation commanding the peace, and calling upon all the law-abiding citizens to come out and quell the riot. He then went to Carthage for assistance, but was driven out by a mob of armed men, those that were his friends were compelled to follow his example in leaving the place at the hazard of their lives. Chauncy Robinson, Esq., County Recorder, and Postmaster, was forced to flee for his life, and found refuge in Quincy, taking with him the county records. The School Commissioner, the Assessor, Treasurer, and other gentlemen who were for sustaining the law, were also forced to flee. The sheriff then went to Warsaw and made a similar attempt to raise a *possee*, but without effect; but hearing there were plans on foot to take his life, he fled for Nauvoo. He was cautioned by some of his friends to avoid meeting armed men, while on the way, as they were determined to take his life. He had not proceeded far before he perceived armed men approaching him on horseback, four of whom started in pursuit, and followed him under the whip upwards of two miles, when he found some families, and summoned them to assist him. He then demanded his pursuers to desist. One of them levelled his musket at him to shoot him, when one of the sheriff's *possee* seeing it, instantly fired at the man and he fell mortally wounded, and died the same day. The sheriff immediately raised a *possee* of one hundred horsemen in Nauvoo, proceeded to Carthage, and took his family out of the hands of the mob, and sent them to Nauvoo. He then went to the Hiland branch, and found some twenty-five of the mob engaged in burning the house of Mr. Dustin, and gave them chase some four miles. The sheriff then issued a proclamation for 2000 men to be immediately prepared to disperse the mob, to prevent further destruction of property. All the mob immediately fled to Missouri and other parts. A number of the mob who have fired dwellings, &c., have been arrested, and preparations are making to arrest others as soon as they shall return to the county. The Saints have not in the least been the aggressors, neither have they sought revenge, not even resenting the mob while burning their dwellings, only as called upon by the county sheriff.—The brethren in this country have raised grain enough to support the whole population for two years. Plenty smiles in every direction.—I remain, as ever, your brother, GEORGE A. SMITH.

CONFERENCE MINUTES.

The Second District of the Herefordshire Conferences met at Leominster on the 14th of September, there being present, 1 high-priest, 1 of the seventies, 3 elders, 4 priests, and 1 teacher. There were represented 10 branches containing 181 members including 9 elders, 12 priests, 3 teachers, and one deacon. 6 baptized since previous conference, in good standing.

E. F. SHEETS, President.
H. ARNOLD, Clerk.

Mars Hill Conference met on the 21st September, in the parish of Suckley, Worcestershire. The meeting was called to order by elder J. A. Stratton, there being present, 1 high priest, 1 of the seventies, 9 elders, 8 priests, 3 teachers, and 1 deacon. There were represented 11 branches containing 466 members including 15 elders, 25 priests, 11 teachers, 7 deacons. 10 baptized since previous conference.

E. F. SHEETS, President.
H. ARNOLD, Clerk.

We are informed by the letters accompanying the minutes that elder Stratton visited the various branches of the above conferences, in connexion with elder Sheets, they both delivering lectures, much to the profit and edification of the Saints.

The Staffordshire Conference met at Burslem on the 28th September, when there were represented 13 branches containing 329 members including 35 elders, 37 priests, 20 teachers, and 10 deacons. Baptized 6, since previous conference. There being present, 3 high-priests, 17 elders, 12 priests, 3 teachers, and 7 deacons. One was ordained to the office of elder. A good feeling prevailed throughout the conference, and useful teaching was given by the president and others.

HIRAM CLARK, President.
JOSEPH WOOTON, Clerk.

The Leamington Conference met on the 5th October, there being present, 1 of the

quorum of the twelve, 1 high-priest, 6 elders, 3 priests, 2 teachers, and 2 deacons. There were represented 4 branches containing 92 members including 4 elders, 5 priests, 1 teacher, and 3 deacons. 6 baptized since previous conference. 2 were ordained to office of priest, and 1 to the office of deacon, under the hands of elders Woodruff and Hedlock. The ordinances of confirmation and blessing of children were also attended to. Large congregations were addressed during the day and evening by the president and elder Hedlock, and a good impression apparently made.

W. Woodruff, President.
Thomas Smith, Clerk.

On our return from the Leamington Conference, we met between four and five hundred Saints at Birmingham, in a tea-party, at their hall. At the end of the feast we addressed them at length, and felt that the Spirit of the Lord was in our midst, to the joy and consolation of our hearts. At the close of the meeting, we met in council with the officers and spent a season in transacting business and giving teachings and counsel, which were not altogether unprofitable

W. Woodruff.
R. Hedlock.

The Carlisle Conference met on the 5th October, when there were represented 5 branches containing 167 members. 6 baptized since last conference, and the prospects, generally speaking, were favourable. 2 were ordained elders, and 5 were baptized after the close of the conference. The Saints in Carlisle were rejoicing in the truth, and in a better state than they had been for two or three years previously.

Thomas Barton, President.
Elder Barker, Clerk.

The Garway Conference met on the 19th October, there being present, 1 of the seventies, 3 elders, 4 priests, 1 teacher, and 1 deacon. There were represented 5 branches containing 107 members. 3 elders, 8 priests, 3 teachers, and 1 deacon. 4 baptized since last conference. Instructions were given by elder Streets and others, and a good feeling prevailed throughout the conference.

William Allen, President.
Phillip Lines, Clerk.

Latter-day Saints' Millennial Star.

NOVEMBER 1, 1845.

We have ever noticed since our connexion with the kingdom of God, the avidity with which any news is received by the editors of newspapers, that can in any manner excite feelings of hostility against the Saints. Any rumour, however ridiculous or absurd, is easily swallowed by the enemies of truth, and even when there is some foundation it is sure to be exaggerated, on many occasions, beyond even the bounds of probability; yet is it still eagerly seized by the journalist, and sent forth to the world, to effect what perhaps he conceives will be a salutary effect against the principles of the Saints. On many occasions we have been astonished that respectable editors should so overlook the matter which they sometimes publish in relation to the Saints, as to put forth the most ridiculous impossibilities, which we feel certain, on any other topic, would never have been allowed to disgrace their pages. But it is with the editors of papers as with all else who seek to oppose the principles of the Gospel, they are in darkness and know not what they do. They may be fully awake on every other subject, and may manifest considerable wisdom and intelligence, but most assuredly the absurdities that from time to time we have seen put forth as grave truth, to say the least of it, would certainly, were the subject not of the Saints, stamp upon individuals the character of insanity.

Many rumours have of late been afloat relative to disturbances in the West, all greatly exaggerated, and bespeaking what undoubtedly they would wish, rather than what has been. We have endeavoured in our present number to give a faithful statement of the late disturbances, which we trust will give satisfaction to the Saints. We are never afraid of giving accurately such a relation of affairs as is consistent with the truth. That the Saints should be robbed and plundered,

their houses burnt over their heads, and they be driven from the abodes of their peaceful industry, is certainly no new feature in their history, either in the present age, or at former periods of time. There is no position in which the church can be placed, but what the Saints may derive benefit from reflection upon the same, and one great lesson we can derive from the present position of affairs, which is, with all our might to seek to forward the work of God, by aiding in the completion of the temple of the Lord in order that the brethren may receive power from on high, to go forth to consummate the work of the Lord, and leave the nations without excuse before God. The cup of the iniquity of the people must be filled, and especially of that guilty nation already stained with the blood of the best of men, and even though iniquity might seem for a time to prosper, yet the day is nigh at hand when God will avenge his own elect, and plant his people in a position of conquest and triumph. It is out of great tribulation that the redeemed of the Lord must come, but like every thing else adverse to our feelings, it shall work out for them a far more exceeding and eternal weight of glory.

Therefore, under all circumstances let the Saints of God lift up their heads and rejoice, for their redemption draweth nigh, and he that shall come, will come, and will not tarry. Even so, Amen.

MORMON PHILOSOPHY.

BY ORSON PRATT.

QUESTIONS ON THE ORIGIN OF MAN.

O Man! the noblest inhabitant of the earth! wonderful in thy physical construction, and more wonderful still in thy mental constitution. Who art thou? whence thine origin? Art thou a creature of chance—of fortuitous origin—the result of the operations of blind, unconscious, and unintelligent matter?

Whence that noble intelligence—that self-moving principle of thy nature? Is it the effect of organization—the product of the combination and arrangement of unintelligent atoms? Can unintelligent atoms originate motion? can they at all unite or combine themselves together? can they display any wisdom, order, or design in their union, such as is manifested in the physical constitution of man?

If intelligence is not the effect of organization, and organization is not the effect of chance, then does it not follow, that some, if not all, the elementary atoms of thy nature were intelligent before their union, while yet in a separate and uncombined state? Or wilt thou contend that their union has been eternal, without beginning, and that they never existed separately and uncombined?

If their organization is not eternal! then tell us how so great a work was accomplished; how so skilful, so marvellous, and so useful a mechanism was produced?

Did the elementary atoms hold a council together, and enter into an agreement of an eternal union, for each others benefit and exaltation in the scale of being? Did they, in accordance with this agreement, unite themselves together by virtue of their own intelligence, and self-moving capacities? Or wast thou, O man, fashioned from the elements by the physical or mental power of some being, himself eternal—without beginning? Or wast thou begotten and born, and the scattered elements of thy nature, by the laws of generation, organized and arranged in their proper position?

If so; who are thy father and mother? whence the first pair? Has there been an eternal succession of father and son? or is there a first in this grand scale of being—in this golden chain of intelligent existence? Speak, O man, if thou knowest, and declare thine origin! Tell us of what thy mental and physical constitution consists? Does it consist both of intelligent and unintelligent matter; if so, were both these kinds of matter organized at the same time? or was the intelligent part organized first, and afterwards united to the unintelligent part? If so, when and by what process was the intelligent part organized?

Is God the father of thy spirit? Art thou, indeed, of so noble an origin? If so, when was thou begotten? Wast thou among the "SONS OF GOD" who "SHOUTED FOR JOY," when the foundations of the earth were laid? Didst thou then rejoice in anticipation of a future residence on this earth? On what planet or world didst thou then reside? Wast thou acquainted with all the family of spirits—the sons and daughters of thy Father? Canst thou tell us the number of thy brothers and thy sisters? Was Jesus Christ the oldest—

"THE FIRST BORN OF EVERY CREATURE"—"The beginning of the creation of God?" Canst thou tell us, O man, what period of time elapsed between thy birth-day and the birth-day of Jesus Christ, "the first born?"

Is the birth-day of every spirit recorded and deposited in the sacred archives of heaven? What were thy capacities, and what the extent of thy knowledge at that time? What were the rules, regulations, and laws of this celestial family of spirits? What were the rewards and penalties, following obedience or disobedience? Were there any family quarrels, or contentions or strifes among them? Did any produce such discord and disturbance, that their father was under the necessity of banishing them from the society of the rest of the family, to preserve peace and good order?

If so, were there any conditions or provisions made for their restoration? Or were their crimes of that nature and magnitude, as to totally deprive them of any future exaltation in the scale of their being? Can they ever be placed in a condition to promulgate their own species, and thus increase their subjects in the kingdom of darkness? Or is the law of increase wisely confined to higher orders of beings, where the law of righteousness is taught, and where the species shall be early educated and reared up in the kingdom of light?

O man! of noble origin and princely birth! unfold, if thou canst, the history of thy first estate! tell us the noble acts, the generous deeds, the magnificent works of thyself and of thy kindred spirits! show us the splendid scenes—the mighty revolutions—the grand operations of that world through which thou hast passed.

SPACE, DURATION, AND MATTER.

SPACE.

What is space?—It is the expansion or extension from any point in all possible directions.

What is its magnitude?—It is boundless in every direction from any given point.

What are the conceivable properties of space?—Divisibility and figure.

To what extent is space conceived to be divisible?—Beyond any assignable limits.

Of how many varieties of figure is it susceptible?—Of every possible variety.

Has space any active properties or powers?—No. It is incapable of moving or being moved, of acting, or being acted upon, by any force, power or property in existence, whether chemical, mechanical, or mental.

DURATION.

What is Duration?—It is the time intervening between successive moments.

How far is duration susceptible of continuation?—Duration, both past and future, is capable of continuation from any given moment to an unlimited extent.

How many conceivable properties has duration?—Only one, viz., divisibility.

To what extent is it susceptible of division?—Beyond any limits which can be assigned.

What are its three grand divisions?—The past, the present, and the future.

Has duration any active properties or powers.—No. It can neither act, nor receive action from any force, power or property in existence. Like space, it is entirely powerless.

MATTER.

What is Matter?—Every substance in space, whether visible or invisible, sensible or insensible, intelligent or unintelligent.

Of what do the elements of matter consist?—They consist of inconceivable minute, solid, hard, impenetrable, moveable, immutable atoms, incapable of expansion or condensation, of occupying either more or less space at one moment than another.

What is the probable magnitude of these atoms?—It is unknown. Experimental observations, however, have ascertained that the size of an atom or molecule of lead cannot exceed, and is probably much less than the 898 billionth part of a cubic inch, while its weight cannot exceed, and is probably much less than the 319,000 millionth part of a grain. By the aid of a microscope, animalcules have been rendered visible, of such inconceivable minuteness, that a million of millions of them would not exceed in bulk a grain of sand, and it is highly probable that each of these minute beings is as complicated in its structure as the whale or the elephant. How incalculably small must be their arteries, veins, and circulating fluids.

What is the FORM of these elementary atoms?—Their form or shape is as yet unknown; but experiment and reason render it highly probable that they are spheres or spheroids.

Are these atoms divisible?—No. Divisibility belongs only to compound bodies, formed by the union of atoms. Compound bodies can only be divided, not in the midst of solid atoms, but by destroying their bond of union, and separating atom from atom, unbroken whole and entire, as they were previous to their combination. These atoms are imporous

—destitute of all vacuities, and hence perfectly solid, and incapable of being broken or abraded by any concussion or violence, however intense, and therefore their sizes and shapes remain unchangeably the same.

What is known concerning the origin of matter?—Matter is without origin. Reason demonstrates it to have been without beginning. For if it had a beginning, then, an endless period of time preceded its existence, during which there was nothing but an eternal boundless space; but space is immoveable, and without power or force of any kind, and therefore, wholly incapable of producing any thing to occupy any part of its own boundless void. Therefore, if matter had a beginning, it must have been originated by some being, or thing in space! but to say that matter was originated by some being, is to admit the prior existence of that being. Of what does this something or being consist? It must consist of one or more atoms of the same nature and qualities as those we have already described, and, therefore, this being must be matter, and this matter must have eternally existed. Now, if a material being, or part of the matter in space, existed eternally—reason and analogy would say that the whole may have existed eternally.

If the eternal existence of a part is possible—the eternal existence of the whole is possible.

What is intelligence?—It must be either a property of material atoms, or a result of the combination or contact of those atoms.

If intelligence be a property of material atoms prior to their combination or contact with other atoms, then it is evident that this property could not have been derived by experience from external things. It is still further evident, that this intelligent property could not have been derived from any internal operations, for such operations would be impossible in a perfectly solid and imporus atom. Hence, it could not have been derived from any source, either external or internal. Therefore, if intelligence be a property of material atoms, it must have been as eternal as the substance to which it belongs.

Perhaps some may argue, that material atoms receive intelligence not by coming into contact or union with external things, but by the will of some intelligent atom or being. But how could an intelligent being impart this property to matter without acting upon it, by bringing something external into contact with it? It would be as impossible as it would be, to act upon nothing and produce something. But to say that some being gave this property to atoms, is to admit the prior existence of a being with intelligence. How did this being derive or acquire its intelligence? Was it derived by experience, or was it as eternal as the being itself?—To say it was derived by experience, is to admit that this being was acted upon from without, which is contrary to the above supposition. Therefore its intelligence, if not derived from experience, must have been eternal. And if the intelligence of one atom or being has been eternal, analogy would say that the intelligence of all other atoms or beings may have been eternal also. And reason has demonstrated, that the intelligence of every atom must either be without a beginning, or else be the result of contact and combination.

(Continued in our next.)

RESTORATION OF ISRAEL.

From the "Hope of Israel."

King of the dead—how long shall sweep
Thy wrath? how long thine outcasts weep?
Two thousand agonizing years
Have Israel steep'd their bread in tears.
'Tis done—hath breath'd thy trumpet's blast—
The tribes, at length, have wept their last.
From shore to shore—from sea to sea,
Peals the glad sound of Jubilee.
Now earth sent forth that ransom'd host,
Immur'd within thine utmost coast!

There ride's no glittering chivalry
When Judah's banner greet's the eye.
The *world within their heart* hath *died*—
"*Peace sprinkled blood*" hath slain *its* pride.
Contrition's pale meek look is there,
And the rent-heart's deep fervent prayer.
Long hoarded in earth's wildest track,
On bursts the living cataract.